262 in deep pork fat. Wheat is used for *gordos*
252 more often than is maize.

*Nixtamal* prepared for tortillas or *gordos* is the kind used to thicken sauces or soups.

For posole the maize is cooked with oak wood ashes instead of with lime. When cooked, it is white instead of yellow, as it is when lime is used. The shell is completely removed in this process. The grain is then washed thoroughly and boiled with pork, chile, and chopped onion. Posole is essentially a fiesta dish, served especially with certain birthday celebrations.

Tamales are made from maize prepared as for posole but ground either at the power mill or on the metate. There are several kinds of tamales.

Kurúnda is the most frequently made type of tamale. The maize is prepared apart from that intended for tortillas. The dough is mixed
[751] with bicarbonate of soda, which is said to prevent the tamale from constipating the eater. The *nixtamal* is then spread on the metate with the aid of the mano or grinding stone and the cook takes a quantity in the palm of the hand, molding it into a flattened ball. It is then tightly wound with several thicknesses of maize leaves (not husks) in such a fashion that the finished kurúnda is triangular in shape. The tamale is then boiled for some time in a covered vessel. The dough is thick, compact, and heavy, retaining something of the taste of the bicarbonate of soda. Usually kurúndas are the size of the palm of the hand, but for a person who is "very refined" (*muy fino*), they
[576] may be made smaller, a delicate way of paying a compliment.

The kurúnda is an essential part of a great many special meals, such as those served at weddings, for entertainment of guests, and at fiestas. It is usually eaten with čurípo but may sometimes be eaten with atole. On such occasions, when kurúndas are served to men the wrappings are always removed but to women they are always served with the wrappings, possibly because the women frequently take them home. Kurúndas may also be eaten cold the next day, but usually they are heated on the
[265] *comal*. They are sometimes sold on the streets
[435] at 4 to 5 centavos and are always available on market days. The vendors are always women.

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
Sierra Tarascans


272 Carbonated drinks with artificial coloring
● 265 and flavoring are sold, particularly at two stands in the plaza where the buses stop. Lemon, orange, cherry, pineapple, and banana are the common flavors. The drinks are brought from Paracho or Uruapan and sell for 5 centavos a quarter-liter bottle. Consumption is small; the stores may have six or eight bottles for 6 months.

A refreshment of water, fruit flavorings, and sugar is also sold in the plaza. Ice is usually available only on Sundays. Only men of the town buy these refreshments when they are in funds and want to try something exotic. Most of the trade is with passersby in the buses, fortunately for the health of Cherán. Water ice is sold from door to door by one or two vendors. It is made locally whenever the dealer can secure ice from Uruapan. Home-made ices are sometimes made when the water in the troughs or streams freezes in the winter.

### QUANTITIES AND COST OF FOODS

262 A mere list of foods and recipes has little meaning unless quantities are ascertained. Potentially the Cherán inhabitant has an adequate diet, but most of the population probably suffer from some dietary deficiency, either because of poverty or because of improper distribution and preparation of foods. Vitamin deficiencies probably are subacute to acute in many individuals. Qualitative and quantitative data of great accuracy were difficult to secure, but enough were obtained to be of some value as guides to dietary problems. Below are given some diets collected:

262 One of the poorest families in town, con-
511 sisting of 3 adults and 2 children, eats 2½
556 liters of maize daily, which costs 10 centavos. Once a week the family spends 5 to 10 centavos in chiles and every 3 or 4 days 3 to 5 centavos in cheese. On rather rare occasions, if the family is relatively prosperous for the moment, one-third to one-half liter of beans is purchased at a cost of 5 to 8 centavos. Eggs, meat, and some other items are almost never eaten. It is probable that some greens are eaten from time to time which were not noted by the reporter. Total food cost could average as little as 81½ centavos per week.

A poor family, but not in such desperate

527 or two. The big bell also began to ring about midnight and was rung intermittently all the 796 rest of the night. Early in the morning there was a Low Mass and at 9 a.m. a High Mass. [793] These were performed by the priest as part of his duties and were not the special Masses paid for by the town. About noon a few members of the Cherán band gathered in front of the priest's house and played for a time, continuing intermittently the rest of the afternoon.

527 Much activity was under way in the plaza, although the main market day would not be [443] until Sunday. Vendors of shoes, clothing, cakes, candles, candy, apples, peanuts, chiles, dried fish, and painted wooden bowls in Quiroga style were added to those already present. A [265] gambling game was set up. The booths for [275] the liquor and food shops were mostly set up on [548] this day. Comments implied that the girls running the booths were all prostitutes, but all the booths were completely open. In any case, the booths are the center for most of the drunkards and most of the fights and disorder associated with the fiesta. The *castillo* was nearly complete (pl. 6, upper left). On this day also, the church was cleaned up and decorated. A few began working at the bull ring, digging up old posts and clearing away weeds, while others transported new posts and logs from the various *barrios*.

[443] All day Saturday vendors arrived. Most of them merely located their space and unpacked their animals, but did not unpack their goods (pl. 5, upper left). A great many people arrived, and the plaza and nearby streets were crowded. A large carousel or merry-go-round [529] was set up in a patio behind the *municipio*, while a smaller one was placed on one of the side streets.

527 In the evening, shortly before dusk, the commissioners and their assistants went to the 533 calvary, the chapel at the east edge of town, to meet the bands coming from Nahuatzen and Pichataro. The bands had not arrived by dark, when one of the most violent thunderstorms anyone could remember deluged the party. It was said there were no ceremonies of greeting ordinarily and that the commissioners merely greeted their band and led it to one of the houses for supper. Certainly, there were no ceremonies that night.